



was taken from about this, as the father has often placed articles in the water-table in the parlor, has locked the door and put the key in his pocket, there being no duplicate, and in ten minutes after we were seated at my house, these articles would be dropped in our midst.

There is also a medium of this class in an adjoining town, a Mrs. W. Smith, Esq. of Aron, N. Y. She attended school three miles of a mile from home, and the Spirits will often take her basket from the school-room, and she will find it on the top of the chimney on the house at home. She lost the key to her desk, and after looking for it some days, gave it up as lost. One day, when writing, this key dropped on her desk from the ceiling. Her uncle will often find his hat, which he had placed on the rack in his sitting-room a few moments before, upon the roof of the house. His cane is often taken away, and after several days of fruitless search it will be suddenly dropped in the middle of the room from the ceiling.

The above facts were stated to a physician of the place, who said that if he could witness such demonstrations, he would become a believer. Mr. Smith went to the doctor's house with the key, took a key from the door, and placed it on the window-sill in his sitting-room. The doctor took his seat in front of it, resolving not to allow it to pass from his sight without his notice. Mr. Smith and the medium returned home, and left the doctor watching the key. After sitting some half hour, some person knocked at the door, and after turning his eyes for a moment to see who had come in, he looked again for his key, and it was gone. After searching for it, without success, he went directly to Mr. Smith's house, and informed him of the fact, when Mr. Smith said: "Here is your key, doctor; it was dropped at my desk in my sitting-room, a few moments ago."

I could multiply such facts indefinitely, but the above are sufficient to show that these manifestations are of frequent occurrence, and that Spirits have the power to control natural substances from distant places.

Yours for more light S. CHAMBERLIN.

### SPIRIT CURES.

PARSONAGE, O. Dec. 1, 1858.

Mr. Editor: I am a constant reader of your paper, and am generally well pleased with its contents; but I confess that I think the space taken up by the various reports of different cures might be better occupied. I think those who have doubts about Spirit-communications must take the proper means to satisfy their own minds, without distracting the minds of others with their vagaries.

The age in which we live is an age of progress. We want facts, not the exercise of a disordered imagination. I find them abundantly at the present day, like those whom Paul described in his second epistle to Timothy, who are "ever learning, and never able to come to the knowledge of the truth." I would say, Paul said, "from such turn away." I allude to those who spend their time in "conferences." I am in favor of a free and open discussion of all sorts of well-established facts. I will give a few facts which I attribute to the agency of Spirits. Let those who agree with me show that I am wrong, if they can, and I will stand committed. Such a discussion might be profitable.

In view of the belief of many, that various diseases are cured by Spirits, through the agency of mediums, I deem it proper that I should give publicly to the following facts: the establishment of which does not depend on hearsay testimony of persons who lived eighteen hundred years ago, but can be well established by living witnesses. But to the facts: On the morning of the 15th June last, at about 1 o'clock, I awoke from a deep sleep, and found my left leg and foot were completely paralyzed, so much so that I had no control over them, and could not even move a toe. The whole limb, from the end of my toe to the knee joint, was wholly insensible to any sensation, and my left arm, and indeed the whole of my left side, was also affected, though not rendered perfectly insensible. I felt a burning sensation above my knee.

Every morning I was visited by my wife and son for my relief, and a jar of cold water, using powerful liniments, rubbing with the hands, applying the brush, etc. but without avail. It continued in the same condition till two o'clock, p.m., about thirty hours, when Mrs. P. M. Hickok, a healing medium of this place, having been sent for, came, and being manifestly under Spirit influence, commenced manipulating my foot and leg, occasionally making passes over my left side, and in about fifteen or twenty minutes I found I could move my toes. I then rose upon my feet and walked, with very little difficulty, about the house, without a cane or crutch, and have had the free use of my leg and foot ever since. The sense of feeling was fully restored immediately by the manipulations, and I have ever since been able to walk as well as usual as hundreds who have seen me about my daily business can testify.

I will here remark, that had this cure of the palsy been effected by one of the apostles of old, in precisely the same manner, and placed among the records of their doings, and handed down to us as a miracle, wrought by the infinite power of God, methinks it would have been accredited as such, and that, too, with as much propriety as any one of like character contained in the New Testament.

In addition to this, I will mention several other important Spirit-cures, which have been effected, through this same medium:

Mrs. Jane Austin, wife of Wm. Austin, of Montville, Orange Co., Ohio, was taken sick in February, 1857, of erysipelas, and when but partially recovered from its effects, was attacked with other diseases of a more alarming character. Four different physicians were employed, but her diseases bid defiance to their skill. She was afflicted with a choking sensation in her throat, and sinking spells, during the summer, which rendered her sufferings indescribable; in which situation she continued till September, when her physicians gave her up as incurable. She was so emaciated that she was a living skeleton, and unable to help herself in bed. Her family and friends expected soon to follow her remains to the grave, and she had given up all expectation of recovery. By the advice of a physician, Mrs. Hickok, a healing medium of Painesville, was employed to take charge of her case—and under her care and the direction of the Spirits, she was able in two weeks and two days, to ride to Painesville, a distance of 18 miles, with Mrs. H., and did so, in one day, without injury, and is now fully restored to good health, and has been ever since June last, and is now herself a healing medium. The above facts are certified to by Mr. Austin her husband, and Z. M. Strong, Martin Strong, and John A. Austin, as personally knowing them to be true. I have these certificates in my possession.

Mr. Dudley Crofoot, of Leray, in this county, and his wife, both testify over their own names, (whose certificates I have in my possession,) that three important cures have been effected in their family by Spirits, through the agency of Mrs. Hickok, by the old apostolic method of "laying on of hands." The first was that of their daughter, 20 years old, who was severely attacked with a nervous complaint and fever, which, together with other chronic diseases with which she was afflicted, led them at sundown, to believe that she could not live till morning. She was relieved in a few minutes, by the "laying on of hands" through the agency of Mrs. H., while under the influence of "ministering spirits"—and in a few days was entirely well.

The second case was that of their son, eight years old, who fell from the beam over the barn floor, about fifteen feet, and was so bruised that he could not be moved in bed without great distress—was made well in a few hours, in the same manner, and by the same agent.

The third case was that of another son, 18 years of age, who, after having had the measles, which left him in a very poor state of health, was fully restored in a few days by medicine prepared by the same medium, under the direction of her spiritual guide.

The above facts can be fully supported by unimpeachable testimony, and are given to the public as a refutation of the assertion made by many,—that the gifts of healing were confined to those who lived in the days of the Apostles. No one who has seen Mrs. Hickok will pretend that these cures were effected by her skill, even if she possessed it; that she possessed such skill. But she is far from making such pretensions; on the contrary, she attributes all her healing power to the influence and agency of Spirits. HENRY CHAMBERLIN.

PARSONAGE, Nov. 22d, 1858.

SYMPTOMS OF THE NERVOUS.—When the nerves from long habit have been accustomed to transmit their messages from a direct source, and are suddenly cut off from them, they will retain along their trunks the sympathetic or sensitive action. Thus a man who has had a leg amputated will feel something along the course of the trunk of the nerve, as if from the foot which no longer exists. The mind also is influenced by this, and frequently the patient direct nerve action can only be allayed by that which is negative or reflex. A curious instance occurred within my own experience. An old sailor suffered much from this, he remained his disease for too long, but at last consented to amputation. I knew him only with a wooden leg. When he had his nervous pains, he always called for his water, into which he put a wooden stump. If told of his folly in supposing that such a proceeding would do any good, he would become enraged, and his paroxysm of pain would increase, but if gratified, he would things away, and the process actually appeared to do him good, though all must know there could be no real benefit. Still, here is the effect of mind over matter.—*Ridge on Health and Disease.*

### CAUSE AND CURE OF EVIL.

WASHINGTON, Dec. 11, 1858.

Sir: In a former communication on the cause and cure of evil, I remarked on the selfishness of single life. I used that term because I think it just and applicable. The domestic affections are the true source of civilization. That which tames the animal man, is the female influence at home—her goodness, her constant self-sacrifices for her husband, for her children. It is an example ever acting upon man, and gradually softens his character, rendering him more manly and generous—in short, humanizing him. Thus he becomes in his turn self-sacrificing. He seeks to please his wife, and restrains his willfulness and passions—he strives to content his children and increase their happiness and enjoyments, by constantly making sacrifices for them. And thus this practical self-sacrifice in the domestic circle becomes the starting point of those humanitarian feelings of benevolence and then of justice, which have begun to show themselves in the world only in these latter times.

When any set of men or women withdraw themselves from society under a contempt for the world, they necessarily set up a kind of aristocracy of selfishness. The just complaint of the world against the church is their self-conceit, and their contempt for their fellow-creatures who do not or can not belong to their set or sect.

No good man or woman has a right to withdraw himself or herself from the struggle of the world. It is an act of cowardice, selfishness and egoism. Hence Christ's warning: Those who would save their own souls shall lose them—for it is safer to forget oneself in every way imaginable, rather than forget one's neighbor, since by so doing we violate the second great law. Hence his denunciation of mere prayers: for praying for self constantly leads to hypocrisy, as we all know by experience. It is the neighbor that must be thought for, and prayed for, and supported, as *equally* a child of God as ourselves, if we would inherit the great reward.

The teaching of self-sacrifice corrupted itself into self-exclusion from the world, from selfish motives, in the barbarous old time. And when the system of community of property was broken up by the fierce persecutions of the lovers of antagonism and competition, it hid itself away in minor forms, monastic and others, equally corrupt and demoralizing as the old pagan system of every one for himself. Men do not make a sufficient distinction between the use and abuse of things.

Dancing is a natural talent, given to counterbalance the sedentary life which all more or less, and particularly women, lead; yet because it is abused and carried to excess, it has been set down as sinful—as if God's laws could be sinful!

Life generally, under the old habit, being a constant violation of the laws of our being, has been denounced as full of sin, &c., as if the great gift of God could be sinful!

These insanities have had their time, and the egoists who would shun the world and its obligations under such false pretexts, violate every law of God, and pay the penalty in a thousand forms. Insanity, idleness, and secret crimes follow the excluded exclusive: hypocrisy, self-conceit and callousness of heart, the sectarian; ill-temper, fanaticism, and violence, the forced believers in the endlessly contradictory dogmas of the churches.

We must come back to the original simplicity and common sense of things. Justice must at length prevail, and when it does, we shall no longer neglect the worship of the one God, for the worship of a thousand lesser gods of our own creation; neither shall we violate his laws by prohibiting them altogether, because we have abused them; but using them for their destined end, and thus out their virtue and utility.

The almost universal inactivity of justice or compensation, in the relations of man with man, is the simple source of all our difficulties; and it is a singular circumstance that Phrenology confirms, by its observations, the universal experience. Until, therefore, the human race, by the influence of woman on the minds of children, and the concurrent example of men to each other, attains to that activity of conscience which makes the true man, and is the fundamental law of his being, he never can be in accord with the laws of God, which are founded upon that very justice and equality which he does not yet possess. Hence the conflict; Hence the general complaint; Hence our pauperism—Hence our crimes.

## PROGRESS AND ANTI-PROGRESS.

COMMUNICATED BY A SPIRIT THROUGH THE MEDIUMSHIP OF  
MRS. S. C. WATERS.

A smoke and din, as if the battles of contending armies were being fought upon the plains of moral and intellectual philosophy, is already ascending from earth. It is a sadly disorganized array in its outward appearance, yet there is nerve and sinew of indomitable endurance enlisted in the ranks.

The ancient despot—the aboriginal chieftain of thought, essays to tyrannize over its competitors for their less remote origin, but awakens a vigorous and healthful opposition against its own decrepitude. Which will fall?—the aged and infirm, or the young and powerful? This battle is the attempted repulsion of progressive ideas from the intellectual domain, yet the aboriginal inhabitants of mind giving way before the fleet couriers of thought; fighting for their homes in the intellect of man, yet being vanquished and supplanted by those of superior enlightenment. Thought is badly progressive though it may not be so in every component of its grand army. Individual retrogressions are but hindrances; so, also, are aberrations but delays of the rapid strides of wisdom. With what consternation the world looks upon the commingling of contending opinions—grappling antagonists, one of which must fall vanquished before the other! This battle is to be fought in millions of minds ere the victory is won; for every error is a hydra-headed monster, and destruction of one is not death in all.

Amelioration of the race is, like the induction of truth and the expulsion of error, a work of time—a mountain to be formed of grains of sand. Fall where it may, a grain of sand advances the formation only just so much; those standing at other points, and viewing the destitution and ungracefulness of the formation, are inclined to bewail the want unsatisfied of which their eye is cognizant.

What often seem horrid inundations of error, are but the agitated upheavings of existing masses, rather than evidence of its increase. Advanced conditions of matter do not entirely separate themselves from the strata from whence they sprang, but the new formation often adheres to the old, as the geologist will testify; and yet it is not less an indication of a higher condition. So in the realm of mind, new strata of thought are continually deposited; so likewise in the world of morals are new combinations and different formations capable of arising; yet the first formations of these improved conditions may adhesively attach themselves to, and embrace in their early structure, the grosser conditions from which they are ascending. Does not the geologist recognize, and hail as prophetic, the intermingled fragments of a higher formation? Surely he looks forward to finding the purer combination alone—unmingled with those degrading accompaniments.

Reforms are to be considered as new formations. To expect that they will be at once set free from all imperfection, is as absurdly impossible as that there should be a distinct line of separation between geological formations. To us, there is satisfaction in beholding the first sparkling evidences of higher conditions. We expect the darkness of former conditions will long continue to dim the luster of those which are but just unfolding; we expect to see the blaze gradually become clear and brilliant, rather than to see it burst forth at once a sheet of unclouded light.

It is for the intermingled indications of the lower strata of morals, not yet extinguished by the new formation, that censure is attracted toward Spiritualism as well as other new formations. Its calumniators do not recognize the fact that it is not the clear and shining revelations of Spiritual philosophy, but the dark and somber emanations of unprogressed individualities, that indicate the presence of immorality, or the want of pure and elevated religious sentiment.

Spiritualism needs the progressive advancement, in which it shall cease to intermingle with the strata below. Its inherent light but renders more visible the dark and opaque admixtures of grossness, as a cloud seems darker for straying over the bright face of the moon. Spiritualism may be viewed as one of the uprising forces that shall sweep away from the realm of mind ideas that are hoary with age and tottering for lack of vitality. It can be spiritually strong in

communion with the better Truth, and even to its purity of intention; but it can not endure long if with ideas of grossness, and be led away captive by fleshly lusts, and yet ever upward at the same time.

Whether the world will ever cease its antagonism to a new opinion is less man's interest than to know how to win that antagonism of its power, since a powerless antagonism is not to be feared. Seeing the more advanced and refined part of man's mind free from the bondage of grossness, and living out the life and expansive principles of an enfranchised mind and spirit, will elevate the soul above the plane on which the shots of ignorance and malice are fired, thereby rendering them powerless.

It were easier to eradicate weeds from the earth below, than to extirpate stars from the heavens above; so it is easier for the weeds of ignorance to be rooted out, than for well-grounded and firmly rooted truths to be swept from the sunny illumined intellect. And why? Because progress, not retrogression, is the law.

## "W. L. L." ON COLES.

WEEKLY, 10, JANUARY 14, 1860.

FRIEND PARTRIDGE:—A few words in justification of what Brother Coles has been pleased to remark in your issue of December 11, and I will cut short a debate that can have little interest for the public. I should not now intrude this on your notice, but for Brother Coles having said, while alluding to the contradictions, etc., that we receive, and my remarks thereupon: "This is just my case; I could not refrain," etc. Now, the readers of the *Spirit* at Tennessee can not but have remarked, whenever they have been pleased to read my communications, that my principal object has been to elicit the truth, by asking questions relative to the phenomena, and likewise to the teachings of those who purport to have received information, whether by sight, inspiration or otherwise. I intend my case is vastly different from that of Brother Coles, and my deductions are equally at variance from his. He quotes from my communication of May 22, where I said I had derived more comfort, etc., from the rappings, than in all my lifetime previously I had obtained from the cold and doubtful sympathies of a creed in which I had been educated. Had I received those communications as he declares he has received those made to him, viz: by his deception, then would have been a similarity between his present views and my own; but the medium through whom mine were divulged is an artless child of ten years, who was as much surprised and amazed at her new powers as any of the witnesses, all of whom and they were numerous, would just as soon have accused themselves or purity itself, of trickery and deception, as to throw such a suspicion on a being so innocent and artless. Moreover, so far from hinting at such a conclusion, had Brother Coles continued his quotation, he would have seen that though I allowed the revelations to be sometimes contradictory and unmeaning, I still adhered to my faith that they came from an intelligence outside of this material world. My own words are: "These defects in the communications do not impair the fact that no other than spiritual or invisible intelligence has worked out these results. Even the contradictions (though not so pleasing and satisfactory, are evident proofs of the same spiritual agency." Thus as I do not refer them to human trickery, I presume his case and mine are widely apart.

It may be possible for a man to have several hundred acquaintances, all or nearly all of them rogues, liars, thieves, and otherwise bad characters, and if he himself does not partake of their vices, the world (that does not always pronounce a righteous judgment) will be apt to look suspiciously on the actions of that man; at least he might be considered an extraordinary man if he escaped condemnation. Now if I frequent the company of hundreds of persons who turn out to be unfair in their proceedings toward me, pointing off their own humbug and deception for that which I expected to be light and truth, the world would at least condemn me for a humbug, and blame me for keeping such company, or if I considered them honest when I sought their acquaintance, I might be considered at least in the light of an extraordinary man, to have singled out so many hundreds that were able to deceive their thousands, myself included, not for days only, but for consecutive years, despite the unwearied exertions of

men to discover the human power by which such clever deceptions had been imposed on the public. I now say Bro. C. is an extraordinary man, in my eyes, and I hope I may have another opportunity of beholding his feats.

Brother C. makes also a slight mistake when he thinks I get comfort from what he calls "utterly unreliable sources," because though the communications may be sometimes unreliable, I have never attributed the source from which they spring to be other than spiritual, for in the same communication of May 22, I mention the fact of evil or troublesome spirits endeavoring to break up our circles as another point of spiritual agency.

Now will Brother C. get a greater prize with his eyes open than I should by being blinded, and allowing chance to be the umpire, presuming that I have committed, as in my original statement, to place the contradictions, minus or not, in the hat? One of them is distinctly marked "truth." I grant the eyes would gain; but I make no distinction in their outward appearance. They all come from equally creditable sources, and there may be a defective quality in one of them, but as it is not discernible to the eye or touch, may just as easily be picked out blinded as not.

Bro. C. puts in an eye among the snakes, and then expects me to better judgment in selecting the eye with his eyes open. I could have done so much myself without being an extraordinary man.

In conclusion, let me again remind Coles that though I have used the old proverb, "birds of a feather," etc., perhaps, injudiciously, I did not mean to convey the strict sense that he was really a dishonest man, and however firm he may be in his assertions of having discovered the human trickery in the communications of so many hundreds of persons who are, or call themselves, mediums for the spiritual phenomena, I think it more likely he deceives himself in attributing deception to so many. This is an opinion I will not say I am likely to hold out, but I do not believe the spirit is so thick as he is painted. Yours faithfully,

W. L. L.

P. S.—Brother C. may believe me or not when I tell him that I have seen a table that weighs more than sixty pounds run backward and forward with the young child of my deceased daughter sitting on it. This child was instructed to say "mammy, give Willie a ride," and away went the table to the extent of a long room, and back again many times, and when coming would occasionally stick in a defective part of the carpet the table would keep jumping till the leg became extricated. I have likewise seen a small table fairly jump or snap at my youngest daughter whenever she attempted to place a finger on it keeping up the fun for half an hour together. Sometimes the child would endeavor to turn the table by sliding her hand under another person's or under part of another person's dress, but never successfully, the spirits always detecting the furtive attempt and snapping at her, and when the mother would say "Mammy (the spirit), you will not snap at me, will you?" the table or stand would fairly roll on to her lap and attempt to clasp up to her face. In these exhibitions the medium's finger was as often off as on the table. She could not always follow the motions, and therefore a good half was performed without contact.

This same child of ten years has also replaced a table of more than sixty pounds weight on its legs again, after the spirits had upset it, not by placing her hand on it, but merely the tip or ball of her middle finger. There was no human trickery—nor was it done in the dark. It were useless to multiply examples similar that have been and are performed daily, not for pay, not for notoriety, but to call our attention to the significance of the phenomena which underlies the more outward form.

W. L. L.

THE COLUMBIAN OVERLAND MAIL.—The 11th Dec. 11.—The Overland Mail, with San Francisco dates of the 11th ult., has arrived here. Two through passengers came with the mail. The one is named Stuart. The passengers report the route in good condition. Mr. Stuart, the brother of the President of Missouri, was not fifty miles east of Fort Belknap, 30 hours of riding from here. Arrived at San Francisco, dep. Silver Star, from New York.

THE CHURCH OF THE HOLY TRINITY.—On the 10th inst., the services of the church of the Holy Trinity, which for some time has been closed for the purpose of being repaired, were resumed. One of a negro called John, charged by John H. H. of Kentucky, appeared in the U. S. District Court, and gave their pecuniary value of \$1,000 each, to appear for trial in March next.



## PHILOSOPHICAL AND MORAL DEPARTMENT.

## DEFENSE OF MEDIUMS.

THOMAS COLES, TRURO.

As a moral thing, I am not in favor of having spiritual mediums say much about themselves, or about moral stations to and through them. Better let the manifestations speak for themselves, and sound their own praise. If, however, there could be a time when they would be justifiable in departing from that rule, and speaking out boldly for themselves, that time has now arrived. For months past, they have been the subject of unfavorable, disparaging remarks in the "Conference," and in some of the spiritual papers, while Mr. Coles, Mr. Bly, and Mr. Randolph, have brought against them charges of the gravest and most weighty nature. This trifling of opponents appears determined to exhaust all their powers in denouncing mediums, and spiritual manifestations generally. There may be some spiritual mediums, or those who profess to be such, as all the above-named gentlemen have done, until recently, who are no better than they ought to be. I would not ignore the fact that I know some who do not come up to my standard of devotion and spirituality. Still, candid comparison leads me to say that in all my travels among Spiritualists (and they have been very extensive for the last two years), I have never found an impure, corrupt, or deceptive medium.

I have had no acquaintance with Mr. Coles, Mr. Bly, or Mr. Randolph, or any such medium as those with whom they say they have been connected. I admit that I have not, like these

gentlemen, been searching for men and women of corrupt, depraved propensities. My affections have been for the pure, the devoted, the spiritual; and I am happy in being able to say that I have generally been able to find them. Had I, like them, been on the constant look-out for corrupt men and women, I might, perhaps, have found some, though I have no idea that I should have fallen upon as many as they profess to have found. Let men turn out in search of deception and corruption, men and women, and they will be sure to find them. If they fail to find them in others, they are certain to find them in themselves. These proclivities in themselves startle them, and keep them on the search, and they are sure to attribute to others what they find in themselves.

In justice to all spiritual mediums, and to the cause which they plead, the cause of men and all others who deal in wholehearted communications in "Conference," or out of it, should at once give the names of those whom they accuse, with the time, season, and the place where they have been guilty of the transgression and immoralities of which they are accused. If there are guilty mediums, let them be named and exposed, provided there is no post-reformation; but let not the innocent be compelled to suffer with the guilty. I for one do not believe the statements made by the trinity, or by any one of them. Their course is a very strange, unusual one. It is very similar to that of the *New York Tribune*. I do not say they are employed and paid by that paper, or any other, to expose Spiritualism; but I do say they are stabbing spiritual mediums, and through them the spiritual cause, in the dark. In the name of justice and humanity, we demand that they come out from behind their hiding places, and if they would make charges, let them name the men and women, and give dates and places, that the accused may have an opportunity to plead to the charges directly.

At present we demand the indictment for want of evidence. We object to the sweeping statement that spiritual mediums are either deceived themselves, or are deceiving others. We who are mediums know the statement to be false. Mr. Coles and Mr. Randolph have a right to say that for years they professed to be what they were not, and to persuade what they had not. We concede them the right, if they are proper, to say that for years they acted a corrupt and deceptive part; but they have no right to bring such charges against others, without giving names, dates and places. If they have been deceived themselves, or have been deceiving others, that is no proof that others, mediums, are either deceived or deceiving. Benjamin Arnold stood back as an American General. He was a corrupt man, and sold his country; but that did not prove all American Generals corrupt. John Isard was one of the twelve. True, he sold his master for thirty pieces of silver; but that proved nothing

against the other apostles. Mr. Coles and Mr. Randolph deserve credit, not for being deceived, or for deceiving others, but for acknowledging that they have been so engaged for years; but their case furnishes no proof that any other mediums have so acted, or are so acting. Spiritual mediums demand a trial upon their own merits, not the merits of these gentlemen. The age of imputed sin and imputed righteousness has nearly passed away. This is an age of individual responsibility. Every man must receive his own reward according to his own labor. So may it ever be.

I am myself a normal, and sometimes an impressional, but not an entranced speaker. I have thought I saw of late a disposition in some normal and impressional speakers, to undervalue and disparage those who speak in the entranced state. This is all wrong. Each one of us has our own proper gift of God, one after this manner and one after that; there is a place for each, and room enough for all. I admit that it is somewhat humiliating to the pride of a man who has received the honors of a clergyman, or who wishes to receive and enjoy them, to have ignorant men and women speak words of love and wisdom such as he, with all his learning and philosophy, can not equal. It is also a little trying to these philosophers, to see boys and girls who speak as Spirits give them utterance, get large and attentive audiences, when they can get only small ones. There is no way that I know of to remedy this evil, but to put down spiritual mediums. I think, however, the effort to accomplish this will fail, and those who try to bring it about, had better abandon the effort; they will find themselves fighting against God, and all the armies of the heavens. This is not the first time God has chosen the weak things of this world to confound the mighty, the foolish to confound the wise, and base things and things that are not, to bring to naught things that are. Let clergymen and philosophers try to be satisfied with this arrangement. "Out of the mouths of babes and sucklings thou hast perfected praise."

Where, my brother, would the world have been today, but for this very class of men and women who are now so bitterly denounced? Where would Mr. Coles and Mr. Randolph have been but for Spiritualism and spiritual mediums? I have been a member of a church, and a preacher of what is called the Gospel, for thirty years, and I can say in truth, after near three years' experience among Spiritualists, that I have never seen such purity, such self-denial, and such entire devotion of soul, body and Spirit, to God and humanity, as I have seen with spiritual mediums; a more devoted, self-sacrificing set of men and women than most of the spiritual mediums of this generation, the world has never seen or known. Persecuted by the clergy, slandered in every possible way by a corrupt Church and a hypocritical press, opposed by men of all professions and of no profession, without any prospect of earthly reward, without purse or scrip, or the promise of either, depending only upon God and angels, they have visited almost every part of the civilized world, and nobly sustained the cause of God and humanity wherever they have gone. If all those who remain at home in their own fine mansions in New York and elsewhere, enjoying the fruits of the labors of those mediums who have borne the burden and heat of the day, could experience, for a short time, their trials and deep suffering, they might, perhaps, learn not to "speak evil of those things which they know not."

I do not contend that spiritual mediums are perfect; but I do say that, with all their imperfections, they have done more real good for humanity in the last ten years, than all the clergy have done in ten centuries. Could we be induced by any worldly consideration, however great, to have ourselves placed back where we were before we had any spiritual mediums in the United States? Conceive, if you can, our feelings, after all we have known and enjoyed, with the light of the Spirit world shut out from us. We would then believe in, and experience a hell, if we had never believed it before. I feel like saying, in the language of the old song:

"O, the fearful state of dark despair  
That we are in before we meet!"

Does the world no longer stand in need of spiritual mediums? Are all mankind converted from ignorance and error? Have we made such advances in spiritual knowledge and light, that we can now dispense with all those who have direct communion with the spiritual world? Let us attempt nothing of this kind.

Let us beware of the rock upon which all in the past have been wrecked. Let us keep before us the history of all nations, and of the ancient Jews and early Christians. They all, at some period of their history, enjoyed direct spirit communion, and they all lost that communion. To what may we trace that loss? To the fact, that after putting their spiritual communications into books, they were persuaded by their priests, who alone professed a divine appointment to explain these books, that the books themselves contained all the will of God to man, and that, therefore, spiritual mediums and spiritual communications were no longer needed. I hope I may be pardoned for saying that I have of late seen a tendency of this kind, or in this direction, among a few leading Spiritualists, if not among some who attend the "Conference." They seem to think that a spiritual philosophy, revealed through spiritual mediums, and contained in the great spiritual works of the day, such as "Nature's Divine Revelations" and the great "Harmonia," ought now to take the place of, and to supersede, human mediums and direct communications from the spiritual spheres. Adopt this idea, and we will be following in the footsteps of our illustrious predecessors, with fair prospects of a large sect or creed, and plenty of learned men to quarrel over and explain our sacred books. Instead of having light within ourselves, if we have any light at all, it will be in our books and in our learned men, who, of course, will have to be paid good salaries for shodding that light upon the minds of the people. Instead of a living, present inspiration to our own souls, we shall then have to be satisfied with believing upon the testimony of others, that a few men were anciently inspired, but that the days of inspiration have passed away, the Heavens have been again waked up, and that all that remains for us to do is to read, to hear, to believe, and live, or refuse to do so, and die. This is the history of the past upon this subject. Pursuing this course has been the ruin of the world, in all past time. There is no one point upon which the lofty intelligences of the Spirit-world have been, and still are, more particular to guard us. Their almost universal instruction has been, "Follow the Divinity in yourselves rather than that in any other man or book. Try any thing by this standard."

I am not opposed to the books or the philosophy. On the contrary, I am in favor of both. We however need the present inspiration with them. Suppose the spiritual philosophy had been in the world, and had been known and taught, and we had had none of the spiritual manifestations of this generation, how long would it have taken, without those manifestations, but with teaching alone, to have established that philosophy in the minds of men, as it is now established? I venture the statement that it would have taken five hundred years to have done what has been done in ten years. Are we then prepared to dispense with spiritual mediums? Shall we go back to the dim and uncertain light of the past, or shall we continue to live in the broad day-light of the living and certain present? Let the light of Spiritualism go out, and there is no cure for evil, no hope for the world. The knowledge of humankind will be banished; Death, the tyrant of material theology, will be crowned forever upon his throne, and the grave will be sealed upon the human race.

But I do not fear any injury from the course of Mr. Coles, Mr. Randolph, or any one else. Those who are for us are more numerous, more wise, and more powerful than those who are against us. You may reason a man out of his opinions; you may argue him out of his faith—for these depend for their existence upon the testimony of others. You can not, however, deprive him of what he knows—of that which is lawrought into his own consciousness, unless you take away his life, or deprive him of himself. This is the high position occupied by all true experimental Spiritualists. Against those who stand upon this foundation, the rains may descend, the winds may blow, and the storms may beat, but they fall not, because they are founded upon a Rock.

There never was a more false and unfounded assumption than that of Mr. Coles, that all rape proceed from the toes of the medium. I know it to be false, and there is scarcely a town or city in our country, in which its falsehood has not been demonstrated, again and again. In my next I will ask the privilege of giving a portion of my own history, in reply to the assumption of Mr. Coles. With me Spiritualism is a divine reality. It is to me a present help in any time of need. From the first





THE HUMAN MIND CAN BE FULLY PREPARED IN HIS OWN MIND.

CHARLES PARTRIDGE

Editor and Proprietor

NEW YORK, SATURDAY, DECEMBER 22, 1858.

### SPIRITUAL EQUANIMITY DISTURBED.

We are not sure the following letter, written under date of Dec. 8, by a subscriber to this paper who resides in Virginia, was intended for publication, and therefore we withhold the writer's name and address from the public, and in this form we present it, that he will have no objection to its present use. We publish it, embodying mainly the feelings and sentiments expressed to us verbally and by letters from several of our friends and patrons, respecting the perfect toleration of Spiritualists and of this organ towards skeptics—the freedom of thought and utterance, and the bold and public criticisms to which we and other Spiritualists subject the phenomena and philosophy of Spiritualism. Our correspondent says:

CHARLES PARTRIDGE: I write this to inform you that I wish the *Spiritual Telegraph* discontinued. My reasons are, you have so much discordant matter in your paper that it disturbs my spiritual equanimity. The New York Conference, I think, is fast coming to the little end of nothing. Friend Cole, 22 years one of the best opportunities of knowing the truth in the Spiritual movement, suddenly turns up a disbeliever in the whole thing, although he traveled with Mrs. Cowan, exhibiting the phenomena, and lecturing in favor of Spiritualism.

Dr. Hallock was present in the Conference to apply the charitable epithet of "madness" to the communications of Edmonds' work, because, forsooth, his belief in there being no evil spirits was not recognized in said work. If the volumes published by Judge Edmonds deserve to be treated as mad, then they have received in the Conference, for no one attempted to defend them, as the hands of Dr. Hallock. Spiritualism must of necessity be a humbug. But I think very differently of said work, and I know from experience that there is truth in Spiritualism. I would not surrender the happiness I have given and still give me, for all the world.

The truth is, Spiritualism, if it is of God, should be respected; and if our believers do not live consistent, unselfish and spiritual lives, the most of such barren adherents will ultimately disbelieve the whole thing. The members of the Conference generally are more the same than Spiritualists proper, and judge and know but little of that inner spiritual life which Spiritualism incarnates.

What is now taking place with Spiritualism in New York, is what I have years ago prophesied to one of my friends would take place; and more, it has only come ahead. You may ask why? I answer, because you are making merchandise of holy things. What would Peter or John have done, if any individual had offered them money for healing him? They would have spurned it. Your papers are full of advertisements of this character, which I have ever felt ashamed for an opponent to see. This thing will not do; and Spiritualism will never accomplish what it is its nature and design to accomplish, until its followers become truly unselfish, conscientious beings. Most of the contradictions and abnormalities complained of are from this cause—like attracts like.

Unless the leaders in Spiritualism frown down the mercenary spirit now existing among its followers, and enjoin upon them holiness and purity of life, the movement will go down, and continue to go down, until God raises up such advocates as are worthy of the great cause. It is useless for them to criticize orthodoxy, when, at the same time, their lives are but little if any more in unison with spirituality than those they criticize.

Yours truly,

We are sorry that the stability of any one's faith in Spiritualism should be disturbed by an honest inquiry and belief in one of the reasons of that faith. We hold, with the brother in olden time that every person, everywhere, and under all proper circumstances, should be ready cheerfully to give "a reason for the faith that is in him," and this position, it seems to us, involves the right of anybody to ask for, and to criticize the reasons assigned for such faith.

Our New York Spiritual Lyceum and Conference is established to part to facilitate the assembling together of honest inquirers for truth, and especially of those who have investigated and come to the knowledge of spiritual intercourse, and to freely interchange experiences and conclusions—to criticize and be criticized as to the faith each holds. They are not

narrow sectarians; they have no established ritual or creed, and no Pope. They study no phenomena, no man, no rights, no earnest utterance, no Christ, in deference to popular sentiments, or personal fame or prejudices—wither to fear nor to favor. They demand the right to know what is true, and to this end they criticize boldly and speak freely.

We are neither Peter nor John, neither is our time our art, their time; and because they did not receive money, or because we have no record that they did, for healing the sick, it by no means follows that we and others do not live as loyal to our conditions as they did. We have no quarrel with the brethren, and have no objection to emulate their lives in history, so far as the changes of condition will admit.

It is true that we insert advertisements for those who claim to be healing mediums; and about one half of them make out to pay, while the others do not receive enough for the time devoted to healing to enable them to pay anything. We presume that those in olden time who were healed by Peter, John and others, would, of themselves, or, if not, their friends would have given these benefactors a meal of victuals, possibly some old shoes and clothing, and perhaps would have entertained them over night, or until another opportunity occurred for healing, and other friends offered to provide for their physical necessities; and we venture to say that if the community will guarantee to supply the ordinary physical needs of those who now devote themselves to healing for a price, and whom society shall decide are genuine healing mediums, one half of the number will cheerfully accept the offer, and consecrate their lives and powers to this humanitarian work without charge.

Dr. Hallock's mode of expression verbally may not entirely accord, as it seems it has not, with the taste of our correspondent (and perhaps that of others); but his devotion of from one-third to one-half of his time, and physical and mental energies to the spiritual cause for several years past, without money and without price, pretty nearly meets the views of what our correspondent thinks Spiritualists should be. Now the life is as much an expression of the man as his verbal utterances, and shall a whole life be condemned for a difference or error, if you please, in the selection of words in verbal utterance?

Now, a few words as to our class and the *Tribune*. We started and sustain this paper as a vehicle for the interchange of experiences and thoughts upon the new phenomena of Spiritualism, and its practical significance, and for an earnest editing of the same, come from whom they might, and tend to what-ever conclusions they may. "A fair field, and no favors," is our motto. We believe there is an immense value in an earnest and free inquiry, and in a perfect hospitality and patient listening to skeptics, and objections made in an honest spirit, as well as in the validity of our faith, and in the solemn reality of spiritual community with our world; and if our brother Spiritualists withhold their support, because we uphold an open, independent criticism of our common faith, we shall nevertheless continue to issue this *free sheet* on our own unsolicited terms, so long as we can afford to do so without hazarding a reasonable support of our family, and our own physical and mental life. We shall not sacrifice the character of this paper as a vehicle for interchange of earnest thoughts, and a bold critic and seeker for truth, by yielding to the fears of a superficial faith, or to the superficial interests of our own, or of any other person, sect or party.

The *Tribune* and other of our efforts for spiritual and social reforms have absorbed several thousand dollars already, and we are it may be for want of pecuniary support, but neither we or it will surrender living prisoners of popular errors in sentiment, nor to the enemies of a free inquiry. We are not a merchant in this enterprise, but a willing servant of truth, fully alive to, and firmly cherishing a sacred and humane philosophy, which we believe is destined to prevail. We are ever grateful to our correspondents, and to others who exert themselves in behalf of truth and a wider circulation of this paper.

#### Portrait of Kate Fox.

We have received from the publisher, S. T. Munson, 5 Great Jones-street, a line and etching miniature engraving of Miss Kate Fox, executed by Richu in his superior style. It looks as much like the far-famed Rochester Rapping Medium as she looks like her. If *seriously*. The picture is printed on fine India paper, and sold at thirty cents.

### REPLY TO JOHN M. STERLING.

TO THE SPEAR MOVEMENT, SPIRITUAL AUTHORITY, MORALITY, MORALITY, ETC.

In our last issue we confined our remarks under the above title, chiefly to "The Exciting Event," Marriage, Maternity, Paternity, and Woman's Rights. We purpose now to consider some of the other points made by Mr. Sterling in his communication to this paper, published under date of December 11.

Our correspondent commences with a complaint that we published in our issue, under date of November 20 (page 297), what he *now* calls a private communication. Our apology, if one is needed, is that the letter was *not marked* private, but contained an appeal to us *and other* Spiritualists, which indicated to us that he wished it published. But we trust he does not take it much at heart, since it has afforded him the opportunity to present in these columns the authorities and plans of the movement at Kiantone, to which he is fondly devoted. Mr. Sterling objects to our calling it the Spear movement, for certain reasons, which he proceeds to give, which are (briefly stated) as follows:

First. That in the year 1852, A. J. Davis had a vision of a Spiritual Congress, which he published in his book called "The Present Age and Inner Life," page 82; and that Galen told him that this Congress proposed to introduce a new dispensation to mankind, and to reveal a unitary combination of truths, etc.

Second. That some months subsequent to the publication of Mr. Davis' vision, an address was given to the world through John M. Spear, purporting to come from this Congress, in which it was stated that they had selected Mr. Spear as their scribe or communicator, and that since then he had mentioned the name of some of the Spirits whom Mr. Davis says he saw.

Third. That since 1853 Mr. Spear has been directed to travel from Maine to New Orleans, and throughout the West, for the purpose of selecting and consecrating certain persons for officers, and others for members, of this movement; that very few of these have been called into service, but they are being tested and tried by the severest discipline.

Fourth. That Mr. Harris says in his "Arcana of Christianity," that "a new medicine, a new jurisprudence, a new administration in social affairs, a new school of art, a new system of commercial exchange, a new education, organically similar to that which exists in the Lord's Church . . . will supplant existing systems," and that "nearly all the present literature of the world will become obsolete," etc.

For these reasons, Mr. Sterling objects to our calling it the "Spear movement," and demands that we call it the "Union movement." This objection involves the authority, soundness and reasonableness of the reasons. Does it follow, naturally and reasonably, that Mr. Spear should be selected to carry out and establish in the earth, the purposes of a Spiritual Congress disclosed to Mr. Davis? If so, would not Mr. Davis be likely to recognize the teachings and doings of Mr. Spear as tending to the fulfillment of his vision? But this is not the fact; on the contrary, Mr. Spear claims to have been impressed by the Spirits to construct a machine organically like the human body, which he was informed would exhibit a new and wonderful motive-power, and that to accomplish this, it was necessary to place it on the very spot where Mr. Davis received his vision, (High Rock, Lynn, Mass.) Accordingly, it was removed there, and he and his friends declared it to be a success—that it was a new and living motor. But Mr. Davis visited the spot, and examined the new *child* which its friends had christened as "the great spiritual revelation of the age," and pronounced it, in a letter to this paper, June 10, 1854, substantially illegitimate, and a psychological morosity; and it did not survive this disturbance of nicely-arranged mental hallucinations respecting it. Previous to this, some persons through spiritual aid had discovered medicinal waters in the valley of the Kiantone, and were making preparations for their use. Mr. Spear interfered with his impressions, which resulted in a quarrel among the friends, and the different authorities, oracles and gods in the Spirit-world, and finally Mr. Spear and his friends prevailed, and settled there with high expectations, based on what he supposed to be instructions from this assembly of Spirits as to a building up of the kingdom of God, and establishing an entire new order of things among mankind.

It is reasonable to suppose Mr. Davis would be impressed





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Last Saturday evening he was at the home of a Methodist preacher, and while he was under the influence of the wine was a boy again with a violin; the musicians stood in groups to play an Italian tune, by him singing to them, but he could not

H. B. T. 20

[illegible]

We are located on the M. Union and Mississippi Rivers and, twenty miles west of Milwaukee—have a town of some 3,000 inhabitants with eight churches, churches in constant agitation, but our course is toward. We have had as lecturers among us, William Chase, in an early day, since which F. J. Flannery, A. J. Lewis and wife, J. M. Telford, Miss Emma D. Joy, Miss Anne M. Maynard, Harriette Todd and others, and lately, Mrs. Amanda M. Smith, have lectured for us. Of the above persons, I will not, in my fields capacity, speak with the intention of adding to their moral strength as lecturers, for they are already too well known as among the intelligent and progressive friends of the great cause of human rights. They have all done us good. Still I may perhaps with propriety, give you something of the feelings among us. The last winter last, Mrs. Smith, has just attended a course of interesting lectures and they are fresh in my mind, as being the most thorough and scholarly course of any I have ever listened to, in this or any other place. These who listened to her course at the Free Convention, not particularly appreciate the power of her eloquent mind. I can not give you a detailed account of her comprehensive grasp and solidity of her arguments, nor her power and eloquence of delivery. At this point I can truly say, that her acquaintance with a scholarly character, early

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Handwritten in two parts: the first part is a letter to the author, the second part is a letter to the publisher. The first part is dated 1898 and the second part is dated 1899. The first part is signed "C. A. [illegible]" and the second part is signed "C. A. [illegible]".





M. Currier Newville, at a recent sitting of the Academy of Sciences, called the attention of that body to the following letter of Prince Bismarck, of Prussia Willebrandt, which has appeared in the *Morgenblatt*, a journal published under the direction of the Scientific Committee of Marins at St. Petersburg:

"Sir: In conformity with the order of the Director of the Department of Marine at Nikoloff, I have to request the insertion of this letter in your Journal. On the 28th of January last, M. Ivanovitch, an officer of the navy, was taken by a sudden attack in his father's house. The accident was reported to His Excellency the Director of the Department of Marine. It was at the same time informed that an officer, a member of the government of Krasn, knew of a medical preparation named Levantoff, in that province, who was well treated for his wonderful cure of hydro-phobia. On the ground upon which the patient's friends had been convinced, Levantoff was at once ordered to proceed toward him. In a distance of 1,000 miles, he arrived there in a few days, under the guidance of a signor and his family. Upon arrival, who was directed to reach his companion's house. During the journey the patient continued to suffer slightly, and was occasionally rubbed with oil, which used to cause the patient great pain. On the 28th of February, M. Ivanovitch provided with an introduction from the Civil Government of Krasn, arrived at the village of Polka, and presented himself to M. Andrei Nikoloff Levantoff. The first thing the latter did was to enter his patient's house, and to go in to see him, in order to ascertain whether he was really laboring under the disease. The patient felt no more pain, and his sleep became deep. After a minute the pain ceased: but he was seized with a deep melancholy, sometimes and then other which he lost his reason completely. His father having three hours

12 These were well-known symptoms of the first period of hydrophobia. The evidence of the malady being thus ascertained beyond a doubt, M. Lerouxoff administered a pill composed of drugs, the use of which he descended from father to son in his family. The pill threw the patient into a quiet slumber, which lasted four hours, and a half. On waking, he was perfectly calm and tranquil, and asked for another dose. The treatment was now regularly continued, and united with the fourth pill, but the first slumber had already brought on convulsions. Besides the pills, M. Lerouxoff was certain positive, which are useful accessories in the cure. M. Furstenberk stayed with him until the 14th of March, and observed the course in M. Lerouxoff, took as the 12th day was cured by his method. On hearing, he removed his assistants so as to die. They were to abstain from smoking for a fortnight, and from wine, spirits, opium, very stimulating animal food, and to prevent all substances having the effect of inducing the blood. During M. Furstenberk's stay at Friburg, he witnessed several wonderful cures obtained by his son. A demon was brought to him one day who had been bitten by a mad wolf. The poor man was in the last stage of fury. He was chained down on a bed, his jaws forced open with the blade of a knife; a pill was introduced and pushed down in the esophagus, in order to force him to swallow it. The effect was extraordinary. The patient ceased his terrible howling and fell asleep. On awaking, he was calm, and in a few days went away again perfectly cured. M. Lerouxoff never returns with the same ease. A third day that had lasted several other days was shut up with another pill in a hour. M. Lerouxoff was in, only armed with a pair of large needles, a pill. The third day was the last in approach, treating with rage, but succeeded with the pill presented to it then it subsided & a cure speed by the benefit of self-presence, which was continued more easily and fully to delivery. All the other days received pills in different way and were out in the city again on the following day. It is particularly remarkable that these were never cured by this method, experience as all others from any subsequent use. M. Lerouxoff never, on any unusual, except anything for his services; he sends his pills gratis & there is no apply for them, with instructions how to use them; and these pills do not produce these accidents elsewhere than at a sick.

On the subject of this letter, Mr. Gordon Stewart examined the testimony of a late communication of his, in which he had mentioned several cases of hydrophobia effected in other parts of Russia, by introducing the infected animal, (the common red-brown) to the front of a person, and proposed that experiments be made, under the sanction of the Academy, to ascertain the power of the above insect as a vector, there being sufficient reason to suspect that it is the means of conveying the infection in question.

A regular meeting of the American Geographical and Statistical Society was held on Thursday, Dec. 14, at the Hotel de the Statistical Society. It was conducted by the regular business of the meeting was suspended to hear a paper by Dr. Hayes, who accompanied Dr. Kane on his expedition to the Arctic region. The speaker first alluded to the casual manner in which the American Commission for the advancement of science at Baltimore, the American Philosophical Society, and other kindred associations, had bestowed the sponsors of the Geographical Society to be before's place for pursuing and conducting Dr. Kane's discovery. Proceeding with Dr. Kane's expedition, he followed the discovery of William Martin and his associates there on the west shore of Greenland in Kennedy's channel. He alluded to the other authorities, which indicated the existence of an open Polar sea. As Dr. Riick of Copenhagen had admitted the existence of Martin's alleged discovery of an open sea, he proceeded to examine the evidence which went to show the inaccuracy of the attitude assumed by Dr. Riick. Mr. Hayes had the confidence of Dr. Kane, while Mr. Hayes, the astronomer of the expedition, who had increased Martin's distance of the instruments for making observations, was constantly assisted with his observations. The lecture then proceeded to recount the slight importance of Martin's observations, alleged by Dr. Riick, after which he proceeded to state the circumstances to prove the possibility of Martin's observations of the open sea. He had brought with him on his return, besides, and it is a well known fact that he has kept near to the open sea. Hayes, the astronomer, was incapable to detect any conspiracy to deceive, as he could be maintained with difficulty. He continued in his lecture was that there was much water and many birds. The results and conclusions were constantly made birds and would only give out the water and evidence was fairly sure to indicate north. The following were the furnished evidence of a middle channel further north. The Expedition all point to the evidence such as the general bearing of their men. By the arrangement of the, many of the others in different latitudes had been taken off from one another. An evidence of the latitude of their vessels, being in the extreme north, was in the fact that as one proceeded south it was found that the coast descended. But as more reliable evidence of a middle channel in the extreme north, the lecturer repeated the observations of several expeditions which reported coasts coarser than the north of the west coast. The observations of the coast as Dr. Kane's very fact, too, showed that a north-east wind always brought a higher temperature from the coast in our presence. Dr. Hayes was positive that the open sea at was reached. He then detailed the plan of his proposed expedition. It was to proceed north along Colman Land to the north to parallel with the coast, and then west along coast. Going further north, they

small remnant departs; and life accomplished, there should proceed north by a hard march — straight to the open sea. He expected to find the open water at least 100 miles off the coast, and the distance thence to the North Pole was but about 600 miles. The expedition of the New Englanders showed that the bar-jack ice was forced down to the Greenland shore, and the winter quarters of a man being established there, opened the many difficulties which they were met with in travelling. Dr. Hayes's observations on the expedition to Cape Bruce showed that the bar-jack would not exist on the west side of the channel of Foxbury Bay, two and a half miles broad. He had good reasons to believe, therefore, he could reach with the vessel near to Cape Bruce, and thence their journey would be easy by land. As a further step, he was so thought it quite possible that a vessel might pass along Cape Bruce on the open coast of America (Greenland). He proposed that to examine the point which natural beauty afforded of the continuation of his expedition, along the spaces of about 100 miles to the north, that while probably abundant in the north of the Arctic circle. The bar-jack thought that the vessel could go to and down Cape Bruce unobscured, and that the project of a boat being to sail to the west of it from America (Greenland) to the bar-jack to Cape Bruce. Dr. Hayes received the promise to actually proceed with a successful expedition, and decided his course for believing that it would be successful. The main difficulty which previous expeditions had suffered was the bar-jack ice on the one hand and the scarcity of the other. By keeping close to the coast, land the ice would be avoided, and the use of preserved seals (the sort of which had been observed since the first left on his expedition) would be a safeguard against the latter. He hoped in the spring of 1861 to start on his expedition with a vessel of 100 tons and 12 men, with stores for two years. They could sail to the coast by purchase of the Danish settlements in Greenland. He asked those who had means and was fit an interest in the results to be obtained, to contribute to the expedition. There was but not mean to collect their influence.

A NEW DISCOVERY IN LAMP.—The London correspondence of the *American Commercial Advertiser* writes that a new discovery in lights is about to be introduced, which, if it realises the advantages of its promoters, will revolutionise all our existing methods of illumination. It was first publicly exhibited during the visit of the Queen in Christmas, while Her Majesty was passing at night from her own ship to that of the King's. The new material may be a cheap gas made from the most common materials, and the increase of brilliancy is obtained by passing it through a new medium, which is said to have all the advantages of kerosene without its combustibility. The calculations put forward are that a light equal to that of 500 street lamps, and burning twelve hours, can be obtained at a cost equal to £1-2 cents, or 2s. 6d. sterling, while the domestic purpose "one jet of gas in effect 14 pounds of candles, and costing only 6d. 10 cents for twelve hours, will give a light fully double that of any ordinary gas burner. It is asserted also that the movable apparatus is cheap, perfectly portable, and capable of being managed even by a child; that the light is not too small, very white, extremely pure and characterized by the property of burning steadily, continuously and without disturbance. The patent is in the hands of M. F. Fournier, and the discoverer made use as far as possible by respectable and competent persons in his favor to show that the discovery really gives what it is represented to be.

They are extremely dirty, and much prefer nudity to dress. We have adopted the plan of having a large water barrel on each table per week, with enough soap as to require. They appear well enough satisfied with the bath, but cannot, even by law, be compelled to employ it. It requires a good large dose of soap to keep the spot fresh, where they are kneaded often. When clothing was put on them in Charleston, of which the negro slaves in the city purchased several dry frocks, they immediately torn it off, and rolled in the mud and baked in the sun.

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How a Minor's Conduct a Winner.—A lady residing at Brighton, England's parents owned a pair of boxes for Java quarrers, which were the possession of the family and objects of admiration to all who saw them. One of them suddenly died. The shareholders were refused to take the first offered it, but not upon to purchase, looking a really stout, and with and not quite small enough in to doing the work. The bird refused to sleep, and after various devices to lighten its grief, they placed a small looking-glass inside the cage. This reflected its own image, and in a few days its nature changed in the manner of the bird. It commenced singing heartily, where it continued to do, but receiving no response from its mate, it is continually quarrelling with its shadow. In the cage a considerably time to the glass, making it with its back, and is only prevented from injuring itself by removing the glass from the cage until it recovers from its passionate outburst, when the glass is replaced.

[illegible]

Man: - Here I was, turned the tables on the operators of my...  
 We will take a little time out of your...  
 I am a part of what, as the system must, whose they natural thing if he would be  
 returned as final.  
 You don't want to know what the system will do the system of...

We don't want to hear what the District Court or the Supreme Court says.  
 We don't want to hear what the District Court or the Supreme Court says.  
 We don't want to hear what the District Court or the Supreme Court says.

Don't care anything about the Government. What is that man  
That's useless, so the cost will when the check is off the table  
If I hear any more about compensation, I will give you twelve  
I'm dead, or the best of luck to the work

Now, sir, your presence at such a place as this is a great honor  
of your country. I suppose you live by going around the globe?  
No, sir, I don't go around the globe, but I do go to the  
North Pole. How do you get your food?

How do you keep yourself alive?

By the way, Mr.  
I hope you are aware this question currently How do you do?  
I hope well, I thank you. Judge. How do you do?  
I shall have to extend you.

WELL, you've committed yourself first, that's your contribution.

**WATER IN THE SEA.**—If we could obtain any idea of the water which the sea contains, let us suppose a common and general depth of the ocean. By computing it at only two hundred fathoms, or thereabouts, part of a mile, we shall see that there is sufficient water to cover the whole globe to the height of the hundred and three feet.

TYPEWRITING ERRORS.—(One of our exchanges says: "The wine crop of Gloucester County, Mo., this year is estimated at 25,000 gallons. The wine crop was referred to but 25,000 gallons will make a good crop of wine now threatening. The Hartford Times, noticing the death of an editor, says: "He was a high-spirited gentleman, and a powerful writer." Perhaps he was a stump-speaker of the high-winded stump-oratory. A London editor says: "The Democracy are lashed like a band of brothers," instead of linked; and another says: "We've won the economy, and we are theirs." Types play and pranks.—*London Journal*

Lake Robbers. — The police upon the Lake shore are busy engaged at this time in ferreting out and breaking up certain bands of pirates that are said to infest our inland seas. These fellows according to accounts are well organized and admirably fitted for their unlawful traffic. They own long, low schooners, well armed and manned. One of these has been captured at Detroit. A quantity of booty was found in her, together with large quantities of her ship's instruments for opening warehouses and stores. A beautiful creature, known as Madame Marie Heyes, in captain. A quantity of her dispatches and secret orders were found in the cabin and stowage. The whole affair reads very like a bloody tale by Captain Cobb. Cobb writes for the *Ledger*; Edward Everett wrote for the *Ledger*. They should look to "The Robbers of the Lake," *Cincinnati Enquirer*.

**ANTHROPOLOGICAL ANTIQUARIAN.**—The rumor that Levi Grosvenor, Cambridge, and Mr. Ashley who was hunting in the Red River Valley, were killed by Indians, is not true. It is not their thought but their misfortune, which are being cut by the natives. The last we heard of them they were paying one hundred dollars each for Red River carts which were worth about five, and were plunging into a wild career of speculation in broken-down Red River horses, that threatening to break down the solid bones which they represent, and reimburse the natives for the contributions which they have heretofore been paying. Through the medium of the Red-river Company, to sustain the annual system of their line.—St. Paul Post, 1st Tuesday.

**Doc. Orth's Academy.**  
 - Another well known at Lindworth. Academy well founded and of  
 following quality. - Endorsing and creating.

**Restoring Teeth under Electro-Magnetic Action.**  
Dr. J. B. Smith's Crystal Magnetic Magnetic Machine No. 211 used at 1,000 Church. The instrument is very compact and portable, and convenient to use in all any length of time. The price of the battery and complete outfit: Retail price, \$77.

**Medicines Wanted.**  
 Reliable Test Medicines wanted at 15¢ per bottle. Large quantities of reliable  
 tested. Name of house and name of agent.

**Engravings of Kate Pax and Cora L. V. Hatch.**  
My wife and I have engraved the above photographs of the two ladies and have had the engravings done in Indian style. The price is \$1.00 per plate. The plates are made of silver.

**East: New Aspects of the Age,**  
A faithful report of address delivered before the Young Men's Christian Association of New York, at the annual convention, 1901.

**Other Permitted Articles.**

Three other articles, besides those mentioned last week, have come to us as having been lost in the late explosion at the printer's office - viz., an article from "The Philistine," another from "The Nation," and a third from "The Standard."

correspondent's name and place (forgetting) that in a private note sent with his communication, requested the possible review of publishing a volume of poems. To this day,

we would take the cost of mounting that it would be less than 75 cents per document page to a unit and after the plates are finished, it would cost a lot less than a per copy of those bromide prints. So paper printing, binding, etc.

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